The Christian News-Letter

Edited by
J. H. OLDHAM

No. 3 NOVEMBER 15, 1939

DEAR Member.—A debate of the highest importance took place in the House of Commons on October 31st on the Order in Council amending the Defence Regulations. This order raises four main questions. Two of them — the questions of curfew regulations and the control of public meetings—may be necessary for the personal safety of the citizen and, though needing examination, are of lesser importance. The other two are far more fundamental.

LIBERTY OF OPINION AND OF THE PERSON

Under Regulation 39B it is an offence " to endeavour to influence public opinion in a manner likely to be prejudicial to the defence of the realm or the efficient prosecution of the war," and public opinion is defined as including " the opinion of any section of the public."

Under Regulation 18B the Executive is given power in the interest of public safety to detain persons without trial. Some power to detain suspects is necessary, and it was proposed as a safeguard to appoint an advisory committee to which cases would be referred. But the proposal as it stands abrogates the guarantee of habeas corpus, and reverts to practices of the seventeenth century and earlier. It is a just demand, and one in keeping with the whole of our tradition, that no man shall be detained " except by lawful judgment," which necessarily includes the participation of a judge.

THE DEFENCE OF LIBERTY

We know that in time of war the Government has to be armed with special powers to ensure quickness of action, the maintenance of security, and, at times, secrecy. But posters everywhere tell us that freedom is in danger, and bid us defend it. If it is freedom that matters, it needs to be defended at home as well as elsewhere. It is foolish for the sake of preserving life to lose the things that make life worth living, and freedom lies at the heart of the Christian belief. Strictly interpreted these regulations might silence the churches, the trades unions, and any body of serious opinion. Who is to interpret what is likely to be prejudicial, or what subjects may be brought under those rubrics?

We may be glad that there was a strong rally both in the Press and in Parliament in defence of our traditional liberties. The Government agreed to re-examine the whole body of regulations and, after consultation with representatives of all parties, to reintroduce them in a form that might gain general assent.

It is essential to subject to the closest scrutiny regulations which may undermine the liberties that have been won for us by the labours and sacrifices of past generations. We must not be lulled to sleep by the thought that the restrictions are only for the period of the war. It is vastly easier to lose hard-won liberties than to recover them.

THE CHRISTIAN CONCEPTION OF LIBERTY

A vital Christian interest is at stake. The dangers to liberty from without and from within should awaken us to fresh, vigorous thought about the meaning of Christian freedom. All liberties for the Christian are grounded in the liberty to worship and obey God. This is the real source from which spring the claims of the human person to learn, search for and speak the truth, to judge and condemn what is false and unjust, to act in accordance with his conscience and to develop his capacities to the full for the service of his fellow-men. To yield this liberty is to abandon our faith in the dignity of man as a responsible person called to live in the world as a son of God.

When we apply our minds to the question, we become aware that our task is not only to defend Christian liberties but to create them. For many they do not as yet exist. The denial of liberty may come not only from the State, but still more from economic and social conditions which prevent men from living as God's sons by withholding from them the opportunity to develop their powers and to become responsible agents in the service of their fellow-men. It is the power of the State that can change these conditions and thereby create new liberties. The high task to which we are summoned is a double one—to protect the freedom of the human spirit against illegitimate encroachments on the part of the State and at the same time to use the power of the State so to shape society as to foster the growth of Christian freedom.

THE CHRISTIAN ATTITUDE TO WAR

In the correspondence that has reached me there are a number of letters about the Christian attitude to war. I know how heavily the question weighs on the minds and consciences of many, and how perplexing, pressing, and practical an issue it is for those who have to meet the claims of military service. I am planning for its discussion before very long in the pages of the *News-Letter*.

THE MIND OF YOUTH

Another subject which has from the beginning been very much in my mind is the relation of the *News-Letter* to the mind of youth. I have always been a little suspicious of general statements about the mind of youth. To ask what youth is thinking is much the same as to ask what mankind is thinking, and the opinions of mankind we know to be somewhat diverse. But I have not the least doubt that there is a difference of outlook between the generations, and that it is highly important to discover and understand it. I have, therefore, asked some of my younger friends who are helping us in the *News-Letter* to take active steps to find out what is in the mind of their contemporaries. Will our members who are under thirty let me know their views about what they are getting in the *News-Letter* and what they want.

"THINGS HARD TO BE UNDERSTOOD"

Some of our members find the *News-Letter* rather heavy reading, as St. Peter found the letters of St. Paul. They would be in sympathy with the choir in a Methodist church who, as reported in last week's *Punch*, after the sermon gave a rendering of the hymn "Sometime, sometime we'll understand." The restrained optimism of the choir is not the state of mind in which I wish to leave my readers. In so far as the fault is mine, I shall do my best to remedy it. But there is no evading the fact that the problems we are facing are extraordinarily difficult and perplexing and severe mental discipline is the price we have to pay for mastering them. I often reflect on a remark of Lord

ORDER FORM ON BACK

HE CHRISTIAN NEWS-LETTER

Issued under the auspices of
the Council on the Christian Faith and the Common Life.

EDITOR: J. H. OLDHAM

★

HE purpose of the News-Letter is to meet a widespread need for help in facing the baffling problems which nfront the Christian in the world to-day. The present ergency calls for a concerted effort on the part of ristians to understand the religious meaning of the periences through which we are passing so that we may d the way to right action.

The News-Letter seeks to provide a means whereby the sults of this common thinking may reach and stimulate as de a constituency as possible.

Issue No. 0 was published on October 18th. Issue No. 1 on vember 1st, and thereafter weekly on Wednesdays.

All subscriptions will date from the number published after the subscription is received. Owing to the heavy demands on our limited staff no exceptions can be made to this rule.

If additional copies are desired of No. 0, No. 1 or subsequent numbers (published *prior* to the receipt of the subscription) we shall supply them as long as copies are available if you will be good enough to send the exact money with your order.

The price of larger quantities can be obtained on application.

Single copies of any number	...	3d.
12 copies of any number ...	...	2s.

If you are not a subscriber and wish to enrol, or if as a subscriber you sire to enrol a friend as one of the many who will be in regular receipt of s letter, please fill in the particulars overleaf and post it ***with the bscription money.***

P.T.O.

ORDER FORM

THE CHRISTIAN NEWS-LETTER

20, BALCOMBE STREET,

DORSET SQUARE, LONDON, N.W.1

DATE .....

I agree to become a subscriber to the Christian News-Letter and that the reception by me of the next number of the News-Letter will be sufficient acknowledgment and receipt of this order and the money sent.

I enclose :
- 10/- for one year's subscription.
- 5/6 for six months' subscription.
- *3/- for three months' subscription.

U.S.A. and Canada :
- $3.00 for one year's subscription.
- $1.50 for six months' subscription.

PLEASE MAKE CHEQUES PAYABLE TO THE CHRISTIAN NEWS-LETTER.

No order can be accepted without remittance of the relevant subscription.

Rev., Mr., Mrs., Miss .....

Name in block capitals and please strike out what is not applicable)

Address to which Letter is to be sent.....

.....

.....

Subscribers overseas will receive their copies as "Printed Matter" for the same rate, but they must understand there may be unavoidable delays.

** Short period subscriptions considerably increase the expense of office work and addressing. Will as many of our friends as possible subscribe for the year?*

Stamp that he had not the least objection to a clergyman talking about economics, so long as he was willing to endure the bad headaches which are part of the process of learning to talk about the subject intelligently.

THE SOURCE OF COURAGE

It has occurred to me that it would be extraordinarily interesting to ask those of you in whose lives the war has made great changes to tell me in what ways it has affected you and also others with whom you are in touch. If we could have reports of some hundreds or thousands of individual cases it would shed a lot of light on what is happening to our people at the present time. But I cannot ask you to do this at present, because we have not as yet the resources to handle the material. If you will help us to build up our circulation many things will become possible which are at present beyond our reach.

But even without this specific information I feel sure that for many of you the daily load has become heavier and the future full of uncertainties. I have received a lot of encouragement in these days from St. Paul. Some of you probably already know the remarkably fresh translation made on active service in the last war by Gerald Warre Cornish, a brilliant Greek scholar, published a year or two ago under the title *St. Paul from the Trenches*. The publishers, Messrs. Heffer and Sons, have given me permission to quote from it. What immense courage breathes in such words as these: "My struggle in Asia has been beyond words; I have been through deep waters; so far as my own powers, my own physical self and will went, I despaired; I had the sentence of death in me, but even so, I knew that *my trust and faith were in another*, in God who raises the dead, to whom belong the everlasting victory." Or take this other passage from the same letter: "We are never at a loss or in doubt, even whilst we do not know which way to turn. . . . We never perish, even though we are borne down."

THE SUPPLEMENT

The paper on Evacuation, which is based on material received from many sources, is only a first approach to a subject which raises far-reaching issues of every kind. The matter will be followed up, and comment and information from our members will be welcomed.

Yours sincerely,

F. A. Iremonger

20, Balcombe Street,
Dorset Square,
London, N.W.1.

A Women's Group on the Problems of Evacuation. There has been set up, in association with the National Council of Social Service, a Women's Group on problems arising from evacuation. It includes representatives of about twenty national organisations concerned with industry, education, religious work and social service. It is devoting attention to practical problems such as billeting, clothing, and milk for mothers and children. Information is being gathered about these matters and about successful experiments in different localities. The Group will devote special attention to the wider and long-term problems of home life.

From the Postbag. From the Headmaster of a well-known public school: "It is impossible to ignore the colossal possibilities for good in the evacuation plan. The 'two nations' are being forced together. Nothing gave me greater pleasure down here than seeing two of my boys serving behind the counter of the village greengrocer's shop where they were billeted, or to see how marvellously the underporter and his wife get on with the boys billeted with them. There are failures, but they only show how tremendously necessary the thing is. They can be turned into successes if you have teachers and clergy watching closely to help.

"It is true that our boys haven't got verminous heads, but they drop hypo on the householders' carpets or knock people over with their bicycles or shoot their rabbits, which is every bit as bad."

From a Bishop in the North: "The children are responding in an amazing way to the healthier conditions of the village homes. For the first time they are living in touch with their environment instead of life being a constant effort to escape from it. The interests of the country—feeding the hens, watching the pigs, listening to the birds, breathing country air, playing in healthy surroundings—*satisfy* them."

From a Well-known Writer: "The policy of evacuation is not only a dramatic demonstration of the demonic nature of modern war, it also demonstrates the demonic element in modern society in time of peace as well—the nightmare of urbanisation and the horror of the lives that countless people lead. Evacuation would not be such a bad business if the nation had been properly looked after and its economy properly planned."

From a Distinguished Novelist: "We can make the vested interests knuckle under when it is a question of more aircraft, but not when it comes to slums; and the reason is that we are all terrified out of our wits by the fear of Hitler and have no sort of fear of God."

From a Parish Magazine: "We looked round to see what we had to begin with. There was our fine parish hall replete with modern equipment of all kinds—club rooms, gymnasium, kitchens, class rooms, cinema projector, and stage. Then there was the spacious crypt of the church, the church itself and its library. We looked it all over, right down to the cups and saucers and said to ourselves, 'Now all these things are at the service of the nation; nothing shall be withheld. Emergency shall find us ready to think and act always in terms of human need.' And this is how it worked out. The crypt became a clinic where sometimes as many as a hundred cases a day receive treatment. The hall became a school, and four hundred children filled every corner of it in the morning, and four hundred in the afternoon . . . .

"It's one thing to have a fine plant and be ready to share it with our guests, but it is quite another thing to have people who put the human touch to it all and make it work. The new emergency found people standing to their posts. Their homes were open, and they themselves ready to serve and to share all they had both of possession and experience with any who would have them . . . .

"The secret is so to give that both giver and receiver are transformed, so to work that love triumphs over difficulties, so to share that all become a family. No price is too great to pay for a really Christian England. Out of the fires of this tribulation it can be born if the human spirit is transformed by the Spirit of the Living God."

Educational Uses of the Black-Out. A Scottish congregation reports that permission has been obtained from the local authority to hold its ordinary evening service in the church unlighted except by a small lamp on the Communion table. The hymns and psalms to be sung are announced on the preceding Sunday so that they may be learnt by heart. The plan has brought new life into the service and to the congregation a new interest in the psalms and hymns.

Published by Dr. J. H. Oldham for the Council on the Christian Faith and the Common Life and printed by St. Clements Press, Ltd., Portugal Street, London, W.C.2.

HE CHRISTIAN
EWS-LETTER
VEMBER 15TH, 1939

The Supplement
No. 3

EVACUATION—A SOCIAL LANDMARK

EVACUATION is a challenge to our society. It is a challenge to our inveterate social complacency. Even those who were not unaware of slum conditions have recoiled at the full realisation that there are thousands of families which live like sub-human cave dwellers (and are forced so to live) in the midst of our great cities; even those who are not good at arithmetic are worried how it is that a child costs 8s. 6d. a week in the country, and 3s. in the town when its father is unemployed. It is a challenge to our capacity to put forth new social tissue: for evacuation has been as a great jagged wound tearing through family life and our national system of education. It has been a challenge to our capacity for social discipline: for it was obviously desirable that all the children should be evacuated from the dangerous areas, yet it was necessary that compulsion should not be applied.

But we must realise that the real impact of evacuation has been upon the poorer classes —the victims of industrialism. It is the proletarian who has had to take the first strain of totalitarian warfare. One cannot help wondering how any other class would have reacted to an equivalent strain. People are strangely unimaginative; and the majority of the good people of these islands are persuaded that the strain of war is falling on all alike. It is not so. And perhaps the first duty of the Christian mind, approaching the illimitable question of evacuation, is to grasp that simple fact.

TWO LEVELS OF APPROACH

Yet another caveat is necessary. Evacuation is emphatically a problem to which a Christian approach has to be made on at least two different levels: first, the Christian citizen must seek to influence Government action, which is in the main decisive, and thus change the general situation; and, second, he has to accept the situation as it exists, and to do his utmost to turn it to good. But it is, we think, a mistake in proportion to argue that evacuation is primarily a great social "opportunity." That may be the best way for many individuals to regard it. It *is* a unique opportunity for those in the receiving areas to do their Christian duty in making the children feel really at home; and for the children to be initiated into a more natural mode of life. But it is not a welcome opportunity for those who have the duty of caring for the children—at least half the evacuables—who run wild in the cities. Evacuation (it must be insisted) is essentially an emergency measure, with the potentiality of more evil than good. To make the good outweigh the evil is a difficult task which cannot be accomplished on the level of personal relations alone. The Christian mind must clearly conceive its duty on the impersonal level—by doing its utmost to influence for good the large-scale decisions of the Government.

Finally, the situation is fluid. Since this paper was originally written the Government has announced its intention of reopening as many schools as possible in the evacuated areas. But attendance is not to be compulsory. This may be the only practical way to meet the present intolerable situation; but it is essentially a makeshift.

WAS EVACUATION NECESSARY?

Evacuation is more than two months old, but the air-raids have not yet really begun. The pressure of fear has slackened, and the impact of a war-measure has been upon a peace-psychology. On both sides, evacuees and receivers, there has been the opportunity to resent inconveniences and hardships which a condition of intense aerial warfare would have obliterated from consciousness. When

bare life is all one hopes to save for one's children or oneself, one ceases to be sensitive to the maladjustments that have been the occasion of much suffering and much criticism. The authorities are hardly to be blamed for not having foreseen that there would be a period of war without war, or for having regarded their problem as the limited one of getting the children out of the urban centres as expeditiously as possible.

Are they to be blamed for not having taken steps to avoid the two great evils now manifest: the catastrophic interruption of the education of the town-children and the break-up of family life. The former was inevitable unless evacuation of school-age children was compulsory; the latter was inevitable unless provision could have been made to protect the children by building effective shelters in the towns. If this was really possible, obviously the whole problem of evacuation would have been avoided. Whether it was possible or not, no serious and sustained attempt was made to enforce this view upon the Government. For the past year evacuation of the children has been generally anticipated. If it was not to be compulsory, a complete dislocation of the educational system was inevitable. The conclusion is that, if we say that the Government should have taken steps to prevent the two great evils, we should say it with a full realisation that the measures necessary to prevent them would have been rejected by Parliament and the country.

THE SCATTERING OF THE SCHOOL UNITS

Criticism of the past action of the authorities, if fair, thus becomes technical, not fundamental. Only one seems truly pertinent: that the urban schools were not treated as units by the dispersal and billeting officers. The original plan was that the head teachers of the schools should have their pupils in as compact an area as possible, for the purpose of supervision and education. No clear orders to this effect were given to the receiving areas, with the result that in many more cases than was necessary the school unit is disastrously scattered. This can and must be remedied by a systematic rearrangement of billets. The teachers cannot be replaced as the responsible guardians of the children; they need the assistance and advice of the local clergy and local committees, they need also the services of additional medical officers, seconded from the evacuating areas; but they are the chief officers of this great migration, and they must be esteemed as such.

MOTHERS AND CHILDREN

The evacuees fall into two distinct groups: mothers with children, and children without their mothers. It is generally acknowledged that the billeting of the unaccompanied children has been, in the main, successful—so far. Children quickly accommodate themselves to being without their parents; and they are amenable to any sensible domestic authority. The general testimony is that where cottagers have received children alone, the billeting has worked well; a practical harmony has been quickly established. But even here the situation is fluid: it is reported that since the imposition of the charge of 6s. a week on the parents the children are being brought home again.

With the mothers, and with the children accompanied and influenced by the mothers, it has been a different story. To the woman from a crowded area, country life is unspeakably monotonous. Again, the town mother has not *had* to develop the all-round domestic capacity of the villager; she tends to be a passenger in the cottage. Even when the townswoman is fairly well domesticated, the opportunity of friction offered by a common use of a stove, sink, and utensils are plentiful. Almost without exception, the situation has been found to be impossible. Sometimes a solution has been attempted by furnishing empty cottages and putting the town-mothers together into them. But this is seldom possible. And the main solution of the problem of the evacuated town-mother has been her return to the town, taking her children with her. But this drift back to the cities is only an intensification of the problem. If the air-bombardment comes, many of the returned women will clamour to be evacuated again. Is another organised effort to be made to evacuate them? The decision, either way, should be taken now; and if they are to be evacuated, arrangements should be made immediately to accommodate them in empty houses and camp hostels. Billeting them on cottagers is a proved failure; already in some rural districts it has created a wave of anti-semitic feeling, even though the actual proportion of Jews may be relatively small.

THE NECESSITY OF A THREE YEAR PLAN

But above all, it is necessary that a long-term plan should now be clearly formulated.

If the Government's plans are being made on the assumption that the war will last three years, then the plans must include a plan for a three years' settlement of the children from the danger-zones in the countryside. This is a prodigious undertaking. It is equally foolish to minimise its difficulties, and to postpone contriving to meet them. But so soon as the perspective is shifted from a sudden and temporary evacuation of children from crowded cities to their settlement for three years in the country, it is evident that a radical reconsideration is required.

The one tremendous issue with which we are then faced is whether evacuation of school-age children shall be made compulsory. Unless it is, it seems that there can be no real remedy for the interruption of education short of the total abandonment of evacuation. Compulsory education and voluntary evacuation simply make nonsense together. A decision must be taken, or there will be educational and social chaos. Therefore, a choice has to be made between separating children from their parents or wives from their husbands. It is a choice between real evils; but if it has to be made, then it is definitely preferable that children should be separated from their parents than wives from their husbands. The total damage to the family is less, and the possibility of compensating advantage to the children greater. But a responsible decision is required, not a mere burking of it, because it is feared that the decision may have serious consequences, and may—in either case—create widespread discontent.

THE REVELATION OF THE SLUMS

Public opinion has been shocked by the revelation of the condition and habits of the slum-dwellers; and, as usual, there has been an outcry against the "authorities," on the assumption that efficient disinfection would have removed the evil. The consequences of slum-living can be abolished only by abolishing slums: and the problems of slum-clearance, which are not merely economic, but also human, are too vast to be hinted at here. It is reported that the revelations have kindled many slumbering sparks of social conscience to flame. Let us hope the flame will continue to burn. It certainly will not unless it is fanned incessantly. For the horrible truth about slum areas is easily evaded by the British conscience, which finds it more congenial to blame the slum-dwellers for their fecklessness than to acknowledge responsibility for the conditions in which they are forced to live. The unconscious resistance to admitting that it takes heroines to maintain the uphill fight for cleanliness and morality in a slum-dwelling is truly tremendous. All Christian men must seize this opportunity of breaking down the resistance and preventing the evasion.

THE DISRUPTION OF FAMILY LIFE

But evacuation has revealed, not created, the evil of slums. The essential problems of evacuation stand apart. First comes the great question of principle: Shall evacuation of school-children be made compulsory? Or, shall compulsory education be abandoned? Or, shall a positive effort be made to apply different principles to different danger-zones? Second, assuming that evacuation is not abandoned (even though it remains voluntary): How are we to compensate for the disruption of family life, and for the interruption of education? Palliatives, not remedies, are possible; and the possible degree of palliation is much greater in the latter than in the former case. Continuity of adequate education can be largely restored if there is the will to restore it. The disruption of family life is in a different category. Here the one true remedy is *caritas* or loving care. There is plenty of it being exercised. We know a gardener and his wife, with a little boy of their own, who have taken in two little girls from Hoxton. Their father is a boot-repairer; he and his wife came on a special Sunday 'bus excursion (10s. the two). "They wanted to pay for their dinner and tea!" said the gardener indignantly. "But they were such nice people. The mother cried when she thanked us for the way we had looked after her little ones. She said they had *never* looked so well. I nearly cried myself." That case is probably much more typical than we suspect. Our strong impression is that the working-class in the country has displayed far more *caritas* than others. To organise *caritas* is not easy; but it is not impossible. It is the duty of Christians.

EQUALITY OF SACRIFICE

It is imperative, in order not to lose our sense of values, that we should remember that the only humane (let alone Christian) method is that families should be evacuated as wholes. That is admittedly impossible;

it demands an evacuation of industry itself which would take years to achieve in peace-time, and is unthinkable in time of war. But if working-class families are to be treated as so much state material, social justice requires that the more privileged classes should be treated in the same way. It is iniquitous to take the position that evacuation is a benefit conferred on the working-class who of their own free-will chose danger-zones to live in. They live there by a compulsion which existing society has imposed on them; and evacuation is a grim necessity under which they are bound to suffer. Totalitarianism for the working-class alone is an insufferable idea. The idea of equality of real, experienced sacrifice—not something that can be measured in money—has to be driven home.

THE RESTORATION OF EDUCATION

The restoration of adequate education depends, in the first place, on gathering together the members of the scattered school unit; then on the provision of adequate accommodation. The release of all possible buildings is urgently necessary. The two-shift system is a mere stop-gap; under it both town and village-children go short. The difficulties will increase as the winter draws on. It is highly desirable, for more reasons than the obvious one, that churches should be used wherever possible for the instruction and entertainment of children. But the burden of the increased responsibility for out-of-school activities should not be borne by the evacuated teachers alone. They need the unstinted co-operation of all manner of willing souls; but the primary responsibility is on the Christian citizen.

A PRACTICAL SUGGESTION

The crying need—both for the repair of family life and the restoration of education—is of sympathetic, enthusiastic and efficient local committees composed of people with imagination enough to understand that the enlightened care for the children is a spiritual "priority" amid the demands of war. (We know of a country vicar's wife who has broken up her household, evacuated her own tiny children, and left her husband to fend for himself in order to parade about in a uniform all day; such a disordered sense of responsibility may serve as an extreme example of the *kind* of attitude which the Christian imagination must combat.) It would be impertinent to suggest detailed tasks for these committees but one easily forgotten is that of providing the exiled teachers with friendly society and support, and another, that of restraining the clergy from retreating on to the notion that the religious education of the children is all that is in jeopardy. The committees would act as a medium by which the evacuees may be incorporated into the life of the local community and become a stimulus to it: they would be new organs of the Christian social conscience.

These practical organs of the Christian social conscience would have two primary tasks, corresponding to the two levels of action which we distinguished at the beginning. On the personal level there is a whole range of human relations which call for creative adjustment—between foster-parents and evacuees, between parents and foster-parents, between parents and their evacuated children, teachers and teachers. These adjustments, in the happiest cases, are spontaneously made by the individuals themselves; but neighbourhoods generally need to be inspired to do their best. The local committees should feel and foster a heightened sense of mutual responsibility and should encourage grievances on both sides to ventilate themselves in an atmosphere of goodwill, instead of festering. On the impersonal level, their function would be to spread an understanding of the material conditions out of which the more painful discrepancies inevitably arise and to create an informed and steady will to have those conditions remedied.

All communications and subscriptions should be sent to—

THE CHRISTIAN NEWS-LETTER, 20, BALCOMBE STREET, DORSET SQUARE, LONDON, N.W.1.

Published by Dr. J. H. Oldham for the Council on the Christian Faith and the Common Life and printed by St. Clements Press, Ltd., Portugal Street, London, W.C.2.